Heraclitus Ridens Redivivus:

OR, A

DIALOGUE

BETWEEN

HARRY and *ROGER*,

Concerning the Times.

Qui ſemel verecundiæ fines tranſierint, eos oportet gnaviter eſſe impudentes. Cicero.

Harry. OH Sir, I am glad to ſee you: what *Anno ætatis ſuæ* 72. and yet ſo brave and luſty? having not of late ſeen any thing from you, I was afraid that the difficulty of finding out *Self-murderer*, had tempted you to make upon your ſelf ſome fatal experiment; like the *Philoſopher*, when he could not ſolve the motion of the *Sea*, threw himſelf into it.

Roger. I muſt confeſs, *Harry*, I have been of late (but much againſt my inclinations) very uſeleſs; my talent and the preſent current of Affairs are diametrically oppoſite: had the Church of *England* men been our own, I could have run diviſions upon the Diſſenters *ad infinitum*; I would have proved them a pack of Rebels for a whole Century; I would have made the laſt 88 to be of a piece with this; and the Invincible Armada ſhould have been believed to be no more than a Phanatick Conſpiracy.

Har. Nay the Diſſenters are not at this time to be provoked.

Rog. That I am very ſenſible of, and therefore I have endeavoured all I could to bring my ſelf to ſpeak for them; but I find I do it ſo awkwardly, that you would as ſoon cure the Rickets in one of my age, as bring any thing of mine into ſhape that pleads for them: my Anſwer to the *Letter to a Diſſenter*, I hope, was an ample ſpecimen of my good will; but my wit lay ſo much the other way, that my anſwer was looked upon to be the worſt of the four and twenty; beſides

my printing of the Letter at large, made me in danger to be brought in as a diſperſer of the Libel.

Har. I muſt tell you, Sir *Roger*, that Anſwer with ſome other late Writings of yours, has a little atton'd for your old Sins; and tho the Diſſenters do not look upon you as their beſt friend; yet it has in ſome meaſure allayed the enmity between them and the Serpent.

Rog. Now you put me in mind, I think I have given the Diſſenters in ſome of my laſt Obſervators a very pleaſing farewel: If I be not miſtaken, I ſpoke notable things for the Toleration; and were it not for the reproach of *ſelf-contradiction*, I could have ſaid twenty times as much.

Har. What need you fear *ſelf-contradiction* ſo much? Cannot you ſay, That *upon a change of circumſtances, a man may likewiſe vary his judgment as to Toleration, with a reſpect to* hic & nunc; [*R. L'e.* Anſwer to the Letter to a Diſſenter, p. 12.] and what was abominable in one Reign, may be Law and Goſpel in another?

Rog. You ſpeak right; to alter one's opinion, tho at threeſcore and twelve, I think, is no very great blemiſh: But I that have ſo often challeng'd the World to diſcover *two claſhing Sentences* in all my Writings; that have carried my matters always ſo even, that to diſcover *one flaw* in me, was as difficult as to find out Sir *Edmund-Bury-Godfrey*'s Murther: For me to ſpeak home for Toleration, would make it a harder task, to find an agreement between my Works, than it would be to reconcile the two Churches.

Har. What is't you have ſo unluckily ſaid, that will make it ſo heinous in you to write for Toleration?

Rog. O I have ſpoke againſt the Diſſenters ſuch hard words, that now I could willingly eat them; but withal they are ſo full of Gall and bitterneſs, that ſhould I ſwallow them, they were in danger to come up again.

Har. 'Tis but gilding them then, Sir *Roger*; a few Preſents from the Diſſenting Party, I ſuppoſe, will make 'em run down eaſily: But what are theſe cutting Expreſſions?

Rog. Why among other things, I have ſaid, That *liberty of Conſcience was a Paradox againſt Law, Reaſon, Nature and Religion*: [Obſ. Vol. 3. Numb. 47.] and ſhould I now unſay all this, the Wags would make ſuch work with me, as I formerly did with *Richard* and *Baxter*.

Har. Have you never an old *Diſtinction* then left to help you out at a dead lift? I remember when I had occaſion to conſult your writings, *diſtinguiſhing* was the beſt part of your talent.

Rog. That you muſt know I have already attempted, when I perceived that an *Indulgence* was a brewing; I thought it was high time for me to draw back, and pull in my horns; and therefore I immediately fell to work, and ſplit the hair. I artificially divided an Indulgence, *into an Indulgence granted and an Indulgence taken*; *into an Indulgence that ſhall owe it ſelf to the favour of the Prince, and an Indulgence that ſhall be got by the importunities of the People*: [Obſerv. Vol. 3. Numb. 43.] By thus nicely diſtinguiſhing the matter, I was in hopes to reſcue the preſent Toleration from the ſtroaks of my former animadverſions; and in my Anſwer to the Letter to a Diſſenter, my telling the Diſſenters that *The Declaration of Indulgence ran to them, and not they to the Declaration*, [Anſw. to the Letter, p. 3.] I think was a full Comment upon the Text as it ſtands thus divided.

Har. Methinks, Sir *Roger*, this Diſtinction is very ridiculous, and I can compare it to nothing more, than to a Decree of the Council of *Conſtance*, which, I remember ever ſince I writ my Pacquet, runs thus: Upon the Debate about the Communion in one kind, it was ordered, that when the Laity *deſired* the Cup, it was by all means to be *denied* them; but if they would ſubmit to the *non obſtante* to our Saviour's Inſtitution, and *not deſire* it; then they might be *allowed* to partake of it: So that, *Aſk and ye ſhall receive*, it ſeems is a Rule that will by no means hold in the caſe of Toleration.

Rog. I muſt confeſs I was there hard put to it, and you may be ſure, that 'twas not willingly that I took my leave ſo abruptly of the Obſervator, and went trailing, like a Blood hound, after the Murder of Sir *E. B. G.*

Har. Let Murder alone, when all comes to all, 'tis but ſaying that he was a Heretick, and then Killing you know is no Murder. Our buſineſs muſt now be to get off the *Penal Laws*.

Rog. Penal Laws! Had my endeavours ſucceeded, they ſhould have been kept up to the end of the Chapter, ay and as tight too as any Fiddle-ſtring: cou'd I but have brought over the Church of *England* men, our buſineſs had been done; and I think I drew as good a Scheme for accommodation, as ever *Caſſander* did, or

the

the Bishop of *Spalato*? Had that project took, the *Penal Laws* wou'd have been as useful to us as the *Inquisition*; and then I had boldly affirmed, That *neither the Church of* England, *nor the Members of the Church of* Rome, *cou'd be joyn'd in a Toleration with the Phanaticks, but with the certain ruin of both.* [Obs. Vol. 3. Num. 134.]

Har. These Church of *England* men are very obstinate.

Rog. Ay, and perverse too; insomuch that you would as soon perswade the Pope to part with the Franchises, as bring them to pray to the People in an unknown tongue. T'other day a Friend of ours (I suppose after reading my Project of Accommodation) asked a Church-man; in case the Church of *Rome* should give up *Transubstantiation*, what would the Church of *England* part with in order to a reconciliation: And what dost think the Church-man offered in exchange?

Har. Why, the nine and thirty Articles, I suppose.

Rog. I protest only *Passive Obedience*; and I wou'd no more take that Principle from them; than I wou'd unshackle a Mad-man. Passive valor is a virtue I love in an Enemy; and 'tis as necessary for our preservation that they hold this Doctrin, as 'tis for the Grand Seignior that a Bassa believes that of *Fatality*, when he is to undergo the discipline of the Bow-string.

Har. I give the Church of *England* men for lost; and therefore for my part, my Province shall be to gain the Dissenters, I think the wind blows fairest from that side.

Rog. Prithee, *Harry*, how can'st thee to be either beloved by the *Papists*, or believed by the *Dissenters*? I am sure you have spoke as severe things of the *Papists*, as ever I did of the *Phanaticks*, and yet by a sudden turn you are become as gracious, as if you were a Convert of some considerable standing.

Har. I perceive you don't understand the virtue of Holy Water; this powerful sprinkling will immediately restore a man to the state of Innocence: Had *Adam* but known this easie receipt, he would never have been at the expence of Fig-leaves. You must know I have all my old sins forgiven me, and I am now as clean as if I had been over head and ears in *Jordan*.

Rog. But all thy washing will not clear thy contradictions; thy *Pacquet of Advice* and the *weekly Occurrences* are as opposite as Fire and Water; and I wonder how thou canst so shamefully prevaricate, without one single blush to alter thy complexion. When I was press'd hard with my former Opinions, I set off the false Coin with some plausible Varnish, and alwaies *distinguished* where I could not fairly *deny*, but thou wou'dst fain cheat even in spite of daylight; thy juggle is so easily detected, that by thus *openly publishing* thy Shame; one wou'd think this task was given thee, not so much that thy Masters had need of thy *pains*, as to oblige thee to a *Penance*.

Har. Puh, Sir *Roger*, you know words are wind, and why should one no more than t'other be tied to one point of the Compass; he that can turn and double upon a Stage, is alwaies applauded for his performance; and why may not a dexterous *change* of *Opinion* be as much commended for the activity of the *Brain*, as the other is for the agility of *Body*.

Rog. In troth, *Harry*, I must confess thy Brain is of a very singular constitution, and thy late Writings are such Originals, that for my part, I think thou deservest to have a Patent for Scribling; thou art of late the very Darling of the Papists, and thou carriest on the business of *Rome* so vigorously, that I do not doubt in a short time to see thee Secretary to the Conclave.

Har. Why, I believe I do them no small service with my *Occurrences*; I take from *them* the odium of *Persecution*, by fixing it upon the Church of *England*; I fill the Peoples heads so full with *Penal Laws*, that there is no room left for the *Inquisition*; and if any one blabs about Q. *Marys* days, I immediately stop his mouth with the thirty fifth of *Elizabeth*.

Rog. But you are very frugal in giving Instances of the Severities of the Church of *England*, not above *one* in a *Paper*.

Har. You must know he that has not much Butter, must spread it thin; I must make the most of what I have, for I am afraid hereafter I am not like to have from that side any more Examples: But if you observed, I manage matters to the *best advantage*: When once upon a time, there was taken from a Quaker *a Warming-pan for the Church dues*; I put in a notable *innuendo*, and hinted that 'twas then *cold weather*; what think you, may not that be called the *Warming-pan Persecution*?

Rog. Ay that was indeed hot and firy, to take a Warming-pan from a *Quaker*, was a little too unchristian, whom not only the *Sta-*

ſon, but his *Religion* obliged to frequent fits of ſhaking.

Har. And now you talk of your *diſtinguiſhing*, I think I have had lately a notable fetch that way too: When I had in one of my *Occurrences* accuſed *the Clergy of* London *of cheating the Poor of* Sion *Colledge, in keeping from them the Charity of their Founder.* [Occur. Numb. 11.] And the malice and falſhood of my accuſation being unluckily publiſhed, I was hard put to it to avoid the Charge of Evil Speaking, Lying, and Slandering; therefore in my next Paper *I did proteſt, that in my former Story, I did not intend to reflect upon the* London *Clergy:* [Occur. Num. 12.] So that here is the Clergy of *London*, and the *London* Clergy make up a very ſerviceable *Diſtinction.*

Rog. Your *Occurrences* then I perceive are to inſult over the Church of *England*, and thereby to divert the Papiſts and gain the Diſſenters.

Har. Youare in the right on't; this Church of *England* you know is our greateſt obſtacle; it vexes me to think that an Heretical Church ſhou'd be by *Law eſtabliſhed*; theſe Laws are ſuch unlucky ways of fortifying, that they **ſtand** more in our way than Walls and Baſtions. Could we but once level their Works, you would not find it long before we fell to ſtorming, and I think we have already made ſome conſiderable advances.

Rog. And do the Diſſenters come on kindly?

Har. Why truly ſome of them are pretty forward, and we favour them accordingly; we do as the Patriarch did of old, he that comes in firſt receives the Bleſſing; if they promiſe fairly, then we place them in convenient ſtations, we put them in ſuch poſts that are ſomething for their *honour*, as well as for *our uſe.*

Rog. I muſt confeſs for my part, I am not for advancing the Diſſenters too much; and tho I cannot but approve of their preſent behaviour, yet I am not for truſting them too far, for they are ſlippery creatures.

Har. Truſting them quoth a! Why who does? Have you ever ſeen a Diſſenter at the head of a Regiment? have you ever heard that any of them was made Lieutenant of the Tower, or Governour of a Garriſon? The Offices they are generally put into, are places of *Expence* and not *Profit.* If any of them has a Mandat to be Mayor or Alderman of a Town; he is ſo *precarious* in his Office, that he dares not make one falſe ſtep upon pain of another *Regulation*: and withal they commonly act in *conjunction* with Papiſts; ſo that they are no more than *under-Workmen*, they are only employed, not truſted.

Rog. Here is a Diſſenter coming; I gueſs he comes to beg your aſſiſtance, *Harry*, either to preſent an *Addreſs*, or to get a *Commiſſion* to regulate ſome ſtubborn *Corporation.* He looks as if he had a ſpite to the Teſts and Penal Laws.

Har. Let me alone, I'll warrant you I manage him to advantage, and if I do not make him as rank a Repealer as any is in *England*, I'll forfeit all the gain of my *Occurrences.*

Rog. Well I'll take my leave of you; and at our next meeting ſhall expect an account of your Tranſactions, and in what forwardneſs Affairs ſtand for a Parliament. Farewel.

Enter an *Honeſt Diſſenter.*

Diſſenter. Gentlemen, I am ſorry I have diſturbed you, and that I ſhould be the occaſion of breaking up ſo *choice* and *ſelect* a meeting. My buſineſs is only with you, *Harry*, and not ſo urgent neither, but that I can retire, and call upon you at your leiſure.

Harry. Sir, you are heartily welcome, I am never ſo engaged, but that I am always ready to wait upon a Perſon of your Character. Your's I am ſure is *publick buſineſs*; and ſince I have not of late ſeen your hand to an Addreſs, I doubt not but you come now at leaſt ſome hundreds ſtrong.

Diſſ. That is not at preſent my buſineſs. You muſt know, there is a *ſmall place* in his Majeſties ſervice lately fall'n vacant, which lies ſo conveniently in my neighbourhood, that as it may not be of ſuch advantage to another, ſo no one perhaps can ſo eaſily attend the duty with ſo much diligence as my ſelf; and therefore ſince I am told, that now all Offices are diſpoſed of *without diſtinction*; I hope by virtue of former acquaintance, I may beg your intereſt on my behalf.

Har. Before I can appear your Friend, you muſt anſwer me firſt to ſome few *Queſtions*; for no man muſt expect his Reward, before he can ſay his Catechiſm. *Will you, whenever there is a Parliament call'd, endeavour to chooſe ſuch men as will take off the Teſts and Penal Laws?*

Diſſ. What is the meaning of this?

Har. You muſt know then, that no one is to be either promoted to, or continued in an Office,

fice, who will not answer *affirmatively* to this *Question*.

Diff. Why this is encountring *Test* with *Test*, setting one nail to drive out another; if a man be not qualified for an Office but upon such *conditions*: You seem to set up as hard things as those you would have abrogated. For what is the difference between your obliging a man to abjure the *Test*, and the Laws requiring him to renounce *Transubstantiation*? but only this, that for my part I think renouncing *Transubstantiation* to be the more *innocent*.

Har. There is a greater difference than you may imagin: for the Declaration that is required by the Law is a *violence* to a Man's *conscience*; 'tis obliging him to renounce an Article of his Faith; whereas the Tests are matters purely political: they were *promoted by a Faction*, and designed only to gratifie *a Party, which is pleased to call it self* the Church of England.

Diff. Hold there, *Harry*, these words are something too severe; let me tell you, you cannot make the *enacting* of these *Laws* to be the business of a *Faction*, without putting the late *King* and his *Parliament* at the very head on't; and it does not become you to speak so *irreverently* of a *Crowned Head*, thô it lies in ashes. But suppose a man shou'd believe in his conscience, that the Tests are a great security to the *Protestant Religion*, and that the consequence of repealing them will be the introducing of *Popery*; (as I must necessarily think of those many Noble and worthy Gentlemen, who lately lost their Employments upon this very question) is not the turning of such a one out of his Office, which perhaps is his whole subsistence, for not consenting to repeal these *Tests*, not only a *privative*, but according to your wise distinction, *a positive inflicting of penalties on the score of conscience*? [Occur. Numb. 9.] For is not he that thinks his whole *Religion* to be in danger, as much concerned in his conscience, as another that is so tender of one *single Article*?

Har. But these are groundless apprehensions: the Protestant Religion will be secure without these Tests; and I have over and over proved that they are but *Mud-walls*. Surely you have never seen my *Occurrences*.

Diff. Ay that I have, and at the same time that I could laugh at your Jests, I was offended at your scurrilities: and now you put me in mind, I have seen your *Pacquet of Advice from Rome* too: there I remember you say, *That no mortal man can embrace or countenance the* Popish Religion, *but either a designing Knave, or a cajol'd self-will'd Fool.* [Pacq. vol. 3. p. 15.] Now I cannot believe that you look upon either of these Characters to be very honourable.

Har. I wou'd have the Papists be admitted into Offices as well as other Subjects; *and they may sometimes happen to have better abilities to serve their King and Country, than those that wou'd exclude them.* [Occur. Numb. 9.]

Diff. Certainly, *Harry*, thou art made up either of *Knavery* or *Forgetfulness*; thô I am afraid *Knavery* is the chief ingredient in thy composition. Have not you said in your Pacquet, that *you con'd wish we were fairly rid of two and fifty thousand Papists, and yet you believed, and durst undertake to prove the King should not lose one good Subject by the Bargain.* [Pacq. vol. 1. p 143.]

Har. You shou'd not so spitefully recollect my former Opinions; you shou'd consider not so much my *old faults*, as my *present arguments*; and if my carriage at this time may make you entertain any hard thoughts of my person: thô you may not believe the *man*, yet I hope you will be convinced by his *reasons*.

Diff. Why truly whenever I see a forehead of Brass, I am apt to believe, that what is within is of no better mettal. To be *always false* and *shifting*, is methinks a temper so mean and creeping, so very like the race of the Serpent, that to be overcome by such a one's insinuation, is not to be *perswaded* but *betrayed*.

Har. Is it not *unreasonable that the Papists should be debarred of those priviledges and advantages which they are born to?* And *since they are undr an equal obligation of duty with other Subjects, why should not they have the same right*? as 'tis in other Countries, where Protestants and Papists have an equal share in the government. [*Occur.* Numb. 9.]

Diff. Prithee shew me but *one* Country where there are but *four* Papists to *one* Protestant, and the Protestants allowed to enjoy *equal* priviledges with the Papists: If this cannot be done, why then should the Papists of *our* Nation look upon it as unequal dealing in this government to keep them from Offices, when their number is not as yet perhaps above *one* in *two hundred*? unless they assume some extraordinary priviledges to their persons, as well as their Religion; and pretend that their very *civil* Rights are *Catholick*.

Har. But theſe *Teſt-Laws* are unjuſt: they *ſet up an Inquiſition into mens thoughts, put their Souls on the Rack; ſo that a Papiſt muſt either ſtarve or violate his Conſcience.* [ibid.]

Diff. I perceive, *Harry*, your compaſſion leans much on the *Popiſh* ſide; and you do not ſeem much concerned, whether a *Proteſtant* dies in his Bed, or on a Dunghill, for if the *loſs of imployments* be an infallible ſymptom of *ſtarving*; I am afraid there will be found of late more *Church of England men* put into thoſe uneaſie circumſtances, than there are Papiſts of any note in the whole Nation. And ſince you would perſwade us, that the grand project is to employ *all* men *equally*, without any regard to their perſwaſions; methinks it does not at all become you in policy, to give ſuch early inſtances of *partiality*.

Har. Are not there Church of *England* men preferred as well as other men? do not you ſee them daily made *Deans*, and *Biſhops*, &c.

Diff. So have I ſeen *Bulls* and *Bears* wear Top-knots; but I preſume they would never have gone to the expence of adorning the *Brutes*, were it not on purpoſe to *expoſe* the faſhion. Prithee, *Harry*, there are Knaves of all perſuaſions, and the *Church* as well as the *Barn* breeds Vermin.

Har. Why are you ſo much afraid of Papiſts being put into publick Employments? I'll aſſure you they are not ſuch men as you doe imagine; and whoſoever ſays they are *bloody* and *cruel*, foully *miſrepreſents* them, and does not draw them in their proper colours.

Diff. Pray, *Harry*, how long have you had ſuch a favourable opinion of their good nature? what, *are all the holy Candles out, that you formerly told us, were made of Proteſtant Greaſe at the Iriſh Maſſacre?* [Pacq. *Nov.* 19. 1680.] Are there no Popiſh Fires but that which burnt the City? Or have the *French Proteſtants* think you, left their Eſtates and come over only for the advantage of a Collection? Theſe are too bitter things, *Harry*, to be ſo eaſily digeſted: and if I be not much miſtaken, I can ſhew you that ſome of them are bound by *Oaths* to give *Hereticks no better quarter*.

Har. Surely there is no ſuch thing?

Diff. I do aſſure you I had it from a very ſubſtantial Author.

Har. Pray who is it? I'll warrant you one of our modern *Miſrepreſenters*.

Diff. No I'll aſſure you; I had it from the worthy Author of the *Pacquet of Advice from Rome*; and certainly he muſt needs know beſt what was done there, where he kept his weekly correſpondence. 'Tis the Oath, which all Popiſh Biſhops take at the time of their Conſecration: My Author has it at large, but I ſhall here only give you the Clauſe of it. *And all Hereticks, Schiſmaticks, and ſuch as rebel againſt our Lord the Pope, or his Succeſſors, I ſhall to the uttermoſt of my power, perſecute, impugn, and condemn.* So help me *&c.* [*Pacq.* Jan. 30. 1679.]

Har. And does not the Church of *England* with her *Penal Laws* come upon you and your Brethren with the *ſame* ſeverities?

Diff. Pray where is a *Church* better ſeen than in her *Articles* and *Canons*? And if theſe are to be looked upon as the Standards of her *Doctrin*; to give the Church of *England* her due, ſhe in her 66. *Canon* requires her Biſhops and Miniſters to endeavor by *inſtruction* and *perſwaſion* to reclaim all Recuſants within their reſpective limits: and if ſome of her Communion, did put the Laws in Execution againſt us with too much rigour; the preſent *promotion* of ſeveral of thoſe Inſtruments of our Miſeries, wou'd tempt a man to believe, that what they did was not ſo much out of *miſtake*, as by *order*.

Har. But now you have a Commiſſion to enquire, into what money was taken from you upon the account of your Religion; and ſo in ſome meaſure you may make your ſelves whole again.

Diff. Prithee *Harry*, why doſt not ſend us to the *Spaniſh* Wrack to dive for Gold and Silver? on my conſcience I believe it wou'd be to as much purpoſe. If you will procure us all that was returned into the *Exchequer*, that will indeed encourage and enable us to ſue for the reſt; and ſurely you do not think that the *Exchequer* ought to thrive by *oppreſſion* no more than a private Gentleman's pocket.

Har. If you conſent to take off the Teſts, you do not know what may be done for you; and methinks you of all people ſhou'd be ready to comply, ſince you are ſo much obliged for the *Toleration*: and you know one good turn always requires another.

Diff. Suppoſe the Church of *England* men had complied to take off the *Teſts*, doſt think then we ſhou'd have been ſuch *Favourites*? I find it was our turn to be asked laſt: we have ſomthing of *Original ſin* that ſtill ſticks to us; and I am afraid when Popery comes in, we that have *no foun-*

foundation, and are as it were *ſtrangers* in the land, muſt expect that this Liberty will onely *encreaſe* our future riſk, and put us *further* into the houſe of *bondage*.

Har. You ſhall have a *Magna Charta* for Liberty of Conſcience; and that you know, is like the Laws of the *Medes* and *Perſians*, unalterable.

Diſſ. I muſt be a fool by thy own Maxim, if I believe thee; for have not you ſaid in your *Pacquet*, that he is only fit to be *Recorder of* Goatham, *who does not foreſee that if ever the* Papiſts *prevail*, Magna Charta *and the* Bible *muſt down together*. [*Pacq.* Nov. 21. 1679.] But now I think on't, how will this *Magna Charta*, and the *Magna Charta* of the Council of *Lateran* ſtand together? which is ſo far from giving *Liberty of Conſcience*, that it will not allow Hereticks the common privileage of *living*.

Har. Has not Sir *Roger* cleared that difficulty ſufficiently? when he told you, *that when they are rightly diſtinguiſhed, they may very well ſtand together*; *for the Decrees of the Church of* Rome *are Religious, this Liberty you are offered is a civil point.* [Anſw. to the Letter to Diſſenters, p. 7.]

Diſſ. Well now I find true, what I always ſuſpected; that this *Liberty* was grounded upon a trick of *ſtate*; and not upon a *Religious* conviction of Judgment. So that when the Government ſhall not ſtand in need of ſuch Arts; that is, when Popery is too powerful to ſubmit to ſuch condeſcenſions; we muſt expect to be thrown off, and ſink again into the ſtate of ſuffering.

Har. I do aſſure you, it has been the *conſtant* judgment of *Papiſts*, that men all ought to have *Liberty of Conſcience*: and they are very ill men, and you ought not to joyn with them who wou'd perſwade you to the contrary.

Diſſ. Divide & impera, I know is the *Papiſt's* rule, as well as the *Politician's*. Prithee *Harry*, he that is but Eight and twenty years old, has lived long enough to ſee their methods of *deſtroying* the *Proteſtant Religion*: and it is moſtly by playing faſt and looſe with the *Diſſenters*. Sometimes the Diſſenter is a Heretick and a Rebel, and all the cry muſt be, *Crucifie him, crucifie him*; at another time he is all innocence, *What harm has he done? We'll releaſe him and let him go.* Thus by intermittent *fits* of *eaſe* and *rigour*, they endeavour to ſhake and undermine that foundation, againſt which their *arguments* have not ſtrength to prevail.

Har. But this *Indulgence* was ſo *frankly* offered you, that you cannot chooſe but make *ſuitable returns* for ſuch unexpected civilities.

Diſſ. Proffered ſervice in ſome caſe is not only *unacceptable*, but *nauſeous*; for when all the Arguments of *Reaſon* and *Religion* could not prevail; to find an *unexpected fit* of affection, makes the kindneſs ſomething ſuſpicious, and all the endearing expreſſions may proceed not ſo much from *Love*, as *Diſſimulation*; a politick deſign may be in the bottom, and a ſnake may lie in the graſs that looks ſo freſh and flouriſhing.

Har. I find you ſtill continue in your groundleſs ſuſpicion of the Papiſts: methinks they are the moſt reaſonable men alive; for if they do repeal your Laws, they promiſe you *Equipollent ſecurities*.

Diſſ. I muſt tell you *Harry*, the *Papiſts* are the worſt men in the world to pretend to *inſure* the *Proteſtant* Religion from Fire and Faggot: their love to Hereticks, we know, is generally *hot* and *flameing*, and 'tis rarely that any of them vouchſafes to *kiſs*, but when 'tis to bring in others that come with *Swords and Staves*. And what is this *Equipollent* ſecurity to be? an *Act* of *Parliament*?

Har. Yes, but ſuch an Act that ſhall be *unalterable*, and not in the power of future ages to revoke.

Diſſenter, Hold, not too faſt there, you will ruine the *Diſpenſing power* elſe; for if the King may not *ſuſpend that Act too* at pleaſure, what will become of thoſe Officers, who have made ſo bold with the Laws in being? for the conſequence muſt reach all Acts alike.

Har. Ay, but theſe *Teſts* are in their *nature* unjuſt, and dangerous to the government in their *conſequence*; and ſo no matter what becomes of them.

Diſſ. And will not *that Law*, think you, be *unjuſt*, which cramps the King's *natural* and *inherent* right of *ſuſpending* Acts of Parliament? ſo that *this Law* or the mighty Prerogative of *ſuſpending* immediatly falls to the ground: and which do you think will moſt likely get the better on't? Beſides that Law, if it be *equipollent*, muſt exclude all *Romiſh Prieſts* from Officiating in any publick Church or Chappel within the Kingdom: Now if it be, according to you, ſo *impious* to exclude Papiſts from ſerving the *King* in *publick Offices*; what a *monſtrous* piece of *impiety* will Popiſh Judges interpret that Law to be,

which

which excludes the Priests from serving *God* in his *publick Worship?* and therefore the apparent consequence of repealing our Laws to me will be this; that hereafter we shall have all Popish Governours both in Church and State; and to us will be left the Merit of *obedience*, and the Glory of *suffering*; onely I am afraid we shall much Eclipse that Glory, upon some melancholy considerations that we have had a hand in our *own execution.*

Har. Well I perceive you will not give me a Categorical answer to my *Question.* You will have the same more formally put to you ere long, and I do not doubt when you have taken time to consider, but you will return a very satisfactory answer.

Diss. To be short with you then; the sum of my opinion is this: That I consider my self as an *Englishman* as well as a *Protestant*; and whatever I conceive may *directly* or by *consequence* prejudice my *Religion*, or *Civil Rights*, I think my self obliged not to consent to it, as I am to answer it to GOD and my COUNTRY. *So farewel.*

OXFORD: Printed in the Year 1688.

26157